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Pac Theo Sem
Reading Room

PACIFIC
Theological Seminary,

THE LARGER FAITH.

We pray no more, made lowly wise,
For miracle and sign;
Annoint our eyes to see within
The common, the divine.

'Lo here, lo there! no more we cry
Dividing with our call
The mantle of thy presence, Lord,
That seamless covers all.

We turn from seeking thee afar
And in unwonted ways,
To build from out our daily lives
The temples of thy praise.

And if thy casual comings, Lord,
To hearts of old were dear,
What joy shall dwell within the faith
That feels thee ever near!

And nobler yet shall duty grow,
And more shall worship be,
When thou art found in all our life,
And all our life in thee.

— F. L. Hosmer.

THE PACIFIC

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PACIFIC COAST NOTES.

During the next two years the railroads will expend more than $5,000,000 in improvements in Tacoma. More than half of this will be paid out as wages.

Among the additions to the criminal code of Washington passed by the legislature now in session is one which makes it a misdemeanor for any employe of a public house or of a common carrier to solicit or receive any gratuity from patrons. The giving of such gratituities is also made a misdemeanor. Our understanding is that this bill passed both branches of the legislature. In one of the branches it received a large majority vote. There ought to be such laws everywhere. Tipping has come to be a big nuisance. It is a thoroughly demoralizing custom—very close to graft, and ought to be abolished.

In an article concerning the new Cabinet the Washington Post speaks as follows of Judge Ballinger, the Secretary of the Interior: "What gave Judge Ballinger a reputation as one of the best lawyers on the Pacific Coast was his cdification of the laws of the state of Washington. This task was given him by the legislature. So well did he perform it that the judiciary committee of the house and senate, and then the entire legislature, unanimously decided to make it a law without the slightest change. And this was not all. Oregon, just across the border, was thinking of remaking her laws. Her legislators could find nothing better as the system of jurisprudence for the guidance of her citizens, and so adopted bodily the codification that Judge Ballinger had made in Washington."

According to a Scotch correspondent of the British Weekly, Professors James Denney and Geo. Adam Smith, of Glasgow, and Professors R. E. Welsh and A. R. Gordon, of Montreal, are to form the staff, along with Principal Mackay, of the Presbyterian College in Vancouver, British Columbia, during the coming summer. "Westminster Hall, Vancouver, is the most recent college established by the Presbyterian Church in Canada, intended to meet the needs of the region of the Pacific Coast, and for the present is taking the loan of professors in other colleges, and holding its session after the session in other colleges has closed. Principal Mackay is a Canadian, but took his theological course in Glasgow under Professors Denney and Smith. The others on the temporary staff also are of Scottish training. Dr. Smith will pay only a short visit to the Gateway of the Pacific, on his way to American Summer schools, the others will devote several months to the work of the college." One of the professors herein mentioned is to be in Berkeley in September, and speak in the Earl lectureship foundation in Pacific Theological Seminary.

Among the persons who have expressed surprise and indignation at the attitude of a few people in Berkeley toward Mr. George Shima, the wealthy Japanese who is about to take residence in that city, is the Hon. John P. Irish. In a communication to the Oakland Tribune, Mr. Irish says: "Mr. Shima came to this country a boy. He is a native of the island of Kyushu, where many of the great statesmen and leaders of modern Japan were born. He has lived here many years and here his children were born. His wife, a most cultured Japanese lady, is a college graduate, and a charming woman. Theirs is a home of refinement and good taste. No family in Berkeley is better ordered or lives in better or more wholesome style. By his enterprise he has added to the wealth of the state and to his own. He is a most interesting gentleman and few men in California are of more extensive reading and knowledge. Instead of being a detriment to any neighborhood, his settlement is a distinct advantage to any. When he and his wife complete their new home it will be found in its entourage and equipment an ornament to the University town and they a distinct and valuable addition to its society. My only regret is that Mr. Shima did not select a home in Oakland, for he would have been a great acquisition to our business community." Mr. Shima expects to have his home established in Berkeley soon, only a few blocks from the university grounds. He will be welcomed by the citizens in general. There are some who will seek him and give more marked welcome because of the foolish objections of a few.

The Rev. Dr. Edward G. Beckwith, who was pastor of the Third Congregational Church of San Francisco many years ago, passed into the life beyond from his home at Hamakuapoko, Maui, on the 3d of March. We quote from the Honolulu Advertiser: "By his death another man prominent in the affairs and development of the Hawaiian Islands has been removed from the community, for he was one of the oldest clergymen in the islands, and was an early president of Oahu College. Dr. Beckwith was born November 14, 1826, at Great Barrington, Mass. He arrived in the islands in 1852, taking charge of the Royal School as its principal. This school was established and maintained at that period for the instruction of royal children. Among the pupils was Liliuokalani, afterwards Queen of Hawaii. Later, Dr. Beckwith was selected as president of Oahu College, remaining at the head of that institution until he was appointed pastor of the old Fort street church. Dr. Beckwith officiated at the opening of the new Central Union church which succeeded the Fort street church. In 1894 he resigned his pastorate to take charge of the church at Hamakuapoko, Maui, where he resided up to his death. Between the time of his resigning from the presidency of Oahu College and his acceptance of the pastorate of the Fort street church, he accepted a call to the Third Congregational Church in San Francisco, and from there he was called to a church in Waterbury, Conn. He succeeded to the pastorate of the

Fort street church on his return from New England in 1887. In 1852 Dr. Beckwith married Caroline P. Armstrong, sister of General Armstrong of Hawaii, who established the famous Hampton Institute in Virginia for the education of colored students. He leaves surviving him one child, Mrs. Millie Beckwith Hair."

CHRONICLE AND COMMENT.

The street railways of New York City, surface, elevated and subway, carried more than 1,300,000,000 passengers ni 1908. This is 66 per cent more than the number of passengers carried by the railroads of the whole country during the same year.

On the first of November, 1908, Michigan University had the largest enrollment of the universities of this country—4637. Columbia came next with 4540 and Harvard next with 4336. Professor Charles Mills Gaylor of the University of California has been asked to give the next annual commencement address at Michigan University. He is a graduate, in the class of '87.

Notwithstanding the financial stringency which prevailed during the year 1908 the Young Men's Christian Association had greater expansion than during any other year of its history. Eighty four buildings costing more than ten million dollars were put into service and construction started on as many more.

The registration at Oberlin College up to the 1st of March was 1916 for the current year. Of this number 890 are from Ohio; 122 from New York; 109 from Illinois and Pennsylvania each; 81 from Michigan; 75 from Iowa; 52 from Minnesota. Sixteen foreign countries are represented, 14 from Japan; 9 from China; 7 from Turkey and 6 from India.

Charles W. Eliot was called to the presidency of Harvard College at the age of 35; J. G. Schurman to Cornell at 37; A. Ross Hill to Missouri at 38; John H. Finley to the College of the City of New York at 40; Nicholas M. Butler to Columbia at 40; Daniel C. Gilman to Johns Hopkins at 44; James B. Angell to Michigan at 42; David Starr Jordan to Stanford at 40; Benjamin Ide Wheeler to the University of California at 45; Harry A. Garfield to Williams College at 45; Arthur T. Hadley to Yale at 43; Woodrow Wilson to Princeton at 46; C. R. Van Hise to Wisconsin at 46; E. J. James to Illinois at 49; Geo. E. McLean to Iowa at 49; Cyrus Northrop to Minnesota at 50.

A new no-spark system of wireless telegraphy which will alter the whole field of wireless communications is likely to be in use soon. "Present systems of wireless telegraphy send intelligible signals by means of sequences of explosive discharges from Leyden jars, which in spanning the spark gap create an etheric impulse detectable by the proper apparatus. The new system relies on a low power, high speed continuous wave train which, according to the inventor, exeeeds the spark system in both penetration and range and is faster in operation. Its signals are occasioned by instantaneous interruptions, which can be made at the rate of more than 100 a second, instead of the flash and pause system in vogue today. It is said that secrecy in the sending of wireless messages will be possible by the new system."

If it is true that the church is losing its hold on the men, it might be well to inquire whether the church is making the allegiance of strong men worth while, remarks The Cumberland Presbyterian. "Are the tasks to which the church is addressing itself with most earnestness those that appeal with the force of something very real to strong men? Is not this just the meaning of the significant movement of the hour within several representative branches of Protestantism? This movement is all in the direction of practice: It has very little to do with opinions; it is rightly shy of opinions. There is a feeling abroad that our large and varied assortment of Protestant opinions is an exceedingly costly luxury. Their preservation and tranmission have consumed quite too much of our nervous energy. They are for the most part useless in the work that presses most insistently upon the church. The new Protestantism that is emerging and which is commanding in increasing numbers the allegiance of capable, strong men is quite disposed to exchange fixed opinions of questions beyond our reach for the certainties of human duties. The hope of Protestantism lies far less in the speculations of her theologians than in the practical relations of her laity to the problems of civilization and humanity. Her learned doctors may or may not go wrong without bringing vital religion into jeopardy, but she cannot sustain an indifferent or false attitude toward the vast moral issues of the world without incurring irretrievable loss."

The Unitarians are not to be blamed, says a writer in the Boston Transcript, if they cherish a just pride in the fact that Mr. Taft classifies with them any more than the Methodists were to be chided for making so much of Mr. Mc Kinley's relation to them or the Presbyterians for exalting on such occasions the affiliation of Grover Cleveland with that type of church government. "Fortunately we have reached a period in American life when a man's denominational affiliation counts less than his personal, vital interest in religion. If Mr. Taft be a Unitarian, he is, as a friend of mine put it this week, religiously Unitarian, and it must not be forgotten that some of the most devout men and women have been found in the Unitarian ranks. But Mr. Taft has given many indisputable evidences of his interest in lines of work peculiarly associated with evangelical churches. His laest endorsement of Y. M. C. A. work in a letter to President S. W. Woodward, of the Washington Y. M. C. A., in which he said that there was no other kind of work to which he was more ready to pay tribute, is but one of many compliments paid to the association whose activities he has studied at close range, in the Philippines, on the Panama Isthmus, and elsewhere. His Carnegie Hall address on foreign missions has become a standard campaign document at the headquarters of many of the foreign missionary societies of this country. No one could ask for a more generous and heartier identification of himself with the great common religious ideals and purposes of the American people than President Taft has displayed. To have such a man as he in the White House the next four years ought to be a joy to all churchmen and they should uphold his hands with constancy and fidelity."

The Presbyterian Board of Home Missions has had presented to it by one of its superintendents a plan for utilizing the downtown churches now to a great extent useless because of the up-town drift. He would have such

churches turned over to the board for a term of from five to ten years and converted into churches for workingmen, just as now the board supervises ten missions to the city's foreign population. On Sunday morning the pulpit would be occupied by a regular clergyman, but on Sunday afternoon and evening, and during week days, it would be open to lay speakers and to the workingmen themselves. An effort would be made to have trades unions consider such churches their headquarters. The New York Mail remarks: "It would be worth while to make the experiment in the case of a church situated like the Fourteenth Street Church, in lower Second avenue. If ecclesiastical surroundings do not accommodate themselves readily to an atmosphere of informal good fellowship tinged with harmless conviviality, such as unions cultivate, the dignified, spacious and comfortable audience rooms of the churches to lend themselves to deliberation, intimate debate and public discussions. Of these the members of the labor unions are at least as fond as anyone else, and they often acquit themselevs better at them than their employers. Whether anything comes of the proposed experiment depends partly on the creation of conditions absolutely untrammelled, in which men will feel free to rule their deliberations and speak their minds, and partly on the union workingmen themselves. There is a growing restiveness among New Yorkers of public spirit at having good church edifices, some of them of historic appeal, in the district out of which the older population has moved, replaced by factory or office buildings or converted into banks, garages or music halls. If they could be made still to serve a use partly religious and partly social, this deplorable fate would be spared them."

"Through the ages one increasing purpose runs and the the thoughts of men are widened with the process of the suns," says one of our poets. His words came at once to mind as we read the following from the Churchman, the leading paper of the Protestant Episcopal Church in this country: "No church in America to-day can look to itself alone. The work of this church in every parish and in every diocese is founded on certain presuppositions of social and religious life much broader and much more important than any factors which appear in the external form of church administration. Every kind of activity, great or small, must be looked at, not as taken by itself, but rather in its relation to what may not and often does not appear to be in immediate or direct connection with its own existence. The small town with one court house, one jail, one municipal building, and many churches does not become a witness to the one faith of Christ simply because it happens to have an Episcopal Church within its limits. If that particular congregation is absent, under what terms of church nomenclature can we describe the community? In order to characterize the religious situation in such a town, even churchmen must make use of language that shows how unreal, when applied to concrete facts, their own assumptions have become. We as Christians know that the very fact of division speaks plainly and frankly of an imperfect following of Christ's command. As Catholic churchmen we know and deplore those historic movements which have divided the members of God's one family. Much of the fault of this, we know, too, is to be laid at our own doors. One of the healthiest signs in church life at the present day is the tendency to defend the church in a new and more Catholic spirit—for this is the result, direct and unmistakable, of the self-examining temper."

THE MAN WHO THINKS HE CAN AND WHO SAYS I WILL.

A Sermon by the Rev. R. B. Hassell.

(Given in the First Congregational Church of Everett, Washington, Sunday, March 7th, 1909.)

I admire power, the possession of it, the expression of it. Don't you? If we do not, there is something wrong with us. For this we were created. In Holy Writ we read that in the beginning the Almighty created us in his own image and gave us dominion over every living thing. And no matter whether you believe the word or not, the simple fact remains that during the countless centuries man has been slowly but surely coming into his kingdom, the kingdom that was prepared for him from the beginning of the world.

It's an inspiring thought when we rightly grasp it,—that we have been dowered with a God-like power, power to make and to rule, power to transform and become. I wish we might get this morning a fresh vision of this birthright of man and of its meaning for us. It is when men lack the vision that they sell the birthright for a mess of pottage and allow themselves to be blinded and fettered and robbed. God give us vision. We want to see this man made in God's image, the man with open eye and strong free hand and great possessions, ruling all the world. Have you seen him? If you have not seen him, I hope you believe in him and know that he is coming. Because then you will be preparing a place for him in your own life, in your own city, in your own country and in other countries. To believe in the strong, free, kingly man is to have a spirit arise in your heart and say to you, "You can, you can be like him;" and something within you will respond, "I will follow him and be like him." You remember the word that comes to us from John's gospel, "To as many as received him, to them gave he power to become the sons of God."

And again, if you believe in this strong, free, kingly man, you will also believe in all men because the promise is one that we can not limit. It is for all men. So when we get this vision which comes to us out of the Scriptures and out of the course of the centuries, the vision of the man of power, we lift our eyes upon the yellow man and the black man and the red man, as well as upon all white men, and there comes to the ear another message. It says, "All ye are brethren. Help one another to win the kingdom and the power." Then our respect for men deepens, our love for them warms, and we pray for the coming of man's kingdom and we join the great company that is working for it.

It is worth while then, is it not, to get this vision of the image of God in men since it can bring to us two such messages, the one about our own birthright and the other about the birthright of every man? If we do not see and hear this morning, let us take the thought of it into the coming days and dwell with it until we do see and hear and believe it and consecrate ourselves to it.

This vision brings with it the greatest uplifting influ-

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ence in God's world when men open their hearts to it. That is why the vision looks at us out of the first chapter of the Bible and tries to grip our ambitious souls with the splendor of it. That is why it shines upon us more or less imperfectly out of the lives of Abraham and Joseph and Moses and David and Isaiah and speaks to us out of the life of every struggling hero of the past. That is why the vision finally became flesh and dwelt among men and said to all men, "Follow me." It was that men might be uplifted, that they might come into the place of power, that they might inherit the kingdom promised. So let us dwell with the thought till we get the vision and have the power.

You know there is another vision of another image. You find it described in one of the last chapters of the Bible. It is that of the image of the beast, whatever that may mean. Rest assured there is nothing about it to uplift. There is no promise of strength in it. It is said that those who bear the marks of this image and worship it shall be cast into a lake of fire, whatever that may mean. It certainly means that here is a destroying influence. God pity the man who finds the vision of this image and thinks it promises anything of power or manhood or that it offers any crown.

The man who has this vision of the beast in man will have no very good opinion of men. He will expect nothing good from them. He will speak no encouraging word to them. He will do them no good. Why should he? He sees only the image of the beast. Who is there that ever saw a beast become other than a beast? Who is there that ever saw a city of beasts coming down out of heaven prepared as a bride? How could a man with such a vision believe in or hope for the reformation of a man, or the reformation of society, or for better days and better governments? So the man with the vision of the image of the beast before his eyes, consistently becomes a purveyor to the public of saloons and brothels and gambling hells. He goes to the polls and to the state capitol and votes for that sort of thing. He is himself little better than his vision. The marks of the beast are on him. You may see the swine and the wolf. His greed and his cunning and his lust see no harm in the grafter. He is himself one. Why should such a man serve the people for nothing? Why should he not serve the whiskey interests for a price? Why should we expect better things from him when we know what his vision is?

There is just one encouraging thought about this phase of our subject this morning. We may not believe in any hell or even in any punishment for the sake of punishment, endless or otherwise, for these poor creatures who refuse to believe in the coming man of strength and purity and power. But we remember nature's lake of fire. We remember the plain provision of nature that those who draw the sword shall perish by the sword, that the destroyers shall be destroyed,—self destruction it is. What has become of all those ravening monsters of the ancient day whose terrible presence personifies for us the selfish brutal spirit of the world? They have perished. Nature's lake of fire has engulfed them as it will all of their successors. Their power after all was weakness. They could lay no foundations of character nor rear any temple walls of praise nor fill the skies with any songs of joy, nor scatter any sunshine. They lived to rob and to slay, and the law that was written in their own natures consumed them.

And so the lake of fire which the man of revelations saw in his dream still exists in God's world and awaits all those who worship the image of the beast. They themselves feed its fires and hasten their own end. The grafters in the life of our cities and states, the men who feast and grow rich on the vices of men, those who can see no virtue in women or honor in men, those who labor to establish selfish systems in society and government and who would perpetuate a self-seeking day with its millionaires and its trusts, its snares and pitfalls for the weak and foolish, these all have no future. They are linked up with the monstrous creatures of the past and must meet a like fate. The marks of the beast are upon them and the lake of fire is in their bones. It is a part of the vision they are cherishing, if they could only see it.

Let us put aside this vision. We find it only in the last chapters of the sacred word. There is no inspiration in it for men. It is only a warning of what must be. It is the other vision that has the inspiration for us—the vision of power and manhood and an abiding kingdom, the vision that culminates first in the beautiful self giving life of the great-hearted helper of men, for whom the heavens opened to say, "This is my beloved son, hear ye him;" and that culminates again in that city beautiful, which descended out of heaven and was full of light and blessing for all its people. Let us return to this vision and catch anew the inspiration of it, if we can, because God is in it and the hope of earth and the glory of men.

"In his own image created He them,"—the image of God. Where may we see it? Alas, the wise man says truly that no man has seen God at any time and no man may look upon his face and live. And yet, we have surely seen his hand and his heart and his footsteps and we have heard his voice and know something of his wise and loving purpose. No doubt if our hearts were pure we might see clearly the great spirit of might and goodness and love which we are told fills the heavens and the earth.

The writer of that first chapter of Genesis saw him, a spirit of power, calling the heavens and the earth out of nothing; a spirit of goodness, moving upon the face of the darkened waters and saying, "Let there be light," and there was light; a spirit of wisdom and beauty, filling the earth with fertile fields and fruitful trees and varied life, and then creating man a living soul to occupy and enjoy it all and to rule over and perfect the beautiful creation.

What a splendid vision it is, this which the wise man would give us of this sender of light, of this creator of beauty and strength, of this one who can take a mould of dust and make of it a man filled with the self same spirit that created him! When we once see it, we begin to understand what it is to bear the image of God. We want to bear it. We feel in our souls the sweet compulsion of that song with its age-long command, "Send the light, Send the light." We expect to see and we do see men take a torch of increasing light and go down the ages with it. Under its influence we see men fill the earth with books and schools and teachers, with beautiful gardens, and pleasant homes. We see them passing the divine spirit on to other men and breathing it into the institutions and customs of the earth life, dedicating their lives and

all they have to the bringing in of the kindgom of God among men.

Do you get the vision and see him whose image we have been created to bear? Perhaps the morning of creation is too far away for some of us, and we can't get that vision. Is there not one nearer for us? Yes. The image is in men. We should get a vision of it among them, a vision of power and goodness, of eternal purpose and of the coming kindgom.

One hundred and thirty-four years ago a little company of men stood about a table upon which a paper was spread. This paper contained a declaration of independence from oppressive conditions and slavish customs under which the brotherhood of men had suffered and languished. It declared that all men are born free and equal, and with inalienable rights to life, liberty and the pursuit of happiness. Alas, there are some men to-day in this land of the free who need to have that declaration of the equality of men before God, and the law interpreted before they can receive it. But those men about the table had seen the vision. They signed the declaration. They solemnly swore they would defend it with their hearts' blood. They staked their lives upon the truth of it, and they won the battle. The image of God was in them, the God of power, the spirit of truth and the spirit of a mighty consecration to the brotherhood of men. Because of them the vision of the strong, free man, with equal rights before God, and men under the law ought to be an abiding presence in every American heart. Because of them a voice has been heard in the uttermost parts of the earth saying to men, "You can be free." Because of them you and I have had a vision of God in men and of the destiny of men, and perhaps we too have felt an impulse to consecration.

Four hundred years ago there lived a man who looked about him and saw his fellows in spiritual slavery. They were poor trembling creatures whose lives were little more than an opportunity for the Church to charge fees for christenings and baptisms and confessions and indulgences and absolutions and burials and purgatorial relief. He declared the spiritual freedom of these men born in the image of God and he maintained the truth of it with a bold heart and with unfaltering tongue and pen when both Church and State sought his life. He had the vision. The image of God was in his soul. He saw men free, spiritually free, giving an account for themselves and of themselves to God. It has been easier for men since his day to believe that the earth life is worth while and that men are worth while and that a kingdom of God is to be established among them here.

Nineteen hundred years ago a man came out of a little village in Galilee. He was peasant born and yet the image of God was stamped so clearly upon his soul and upon his daily life that men called him "Immanuel," God with us. The world looked upon his face and to some there came the passion to be like him in life and spirit. He preached much about the kingdom of God coming to earth. He exemplified the law of that kingdom in his own beautiful, brotherly, self-giving life. He put that law into words and we call it the golden rule. Ever since his day there has been a social aspiration among men and a social conscience. Men have seen an ideal community and an ideal city and an ideal nation in the Western skies. With a varying devotion but a never dying confidence men have striven toward those ideals. Do you believe in that perfect man of Galilee, in that perfect law of the individual and social life, in that perfect kingdom of the heart and of the city and of the nation? Believe me all this is in the expectation of those who have seen the image of God in Jesus of Galilee. They believe that goal possible at which he laughs who has only seen the image of the beast. They build a city where temptations are few and where enouragements to manhood are many. They build a state where evil is not licensed and legalized and held up to the gaze of men as necessary, where jails are emptier and homes are happier. So you see it means much to our city and our state and to our country that we have many men among us who have seen the image of God in men. That they may see it and believe in it and get the inspiration of it, this church was built and this pulpit and you are banded together for their support.

And now in conclusion, lest we forget, let us call to mind again our first thought about this man with the image of God in his heart. He is the man of power whom we ought to admire and who says to us, "Come, follow me and have power."

Jesus of Galilee stood one day in the streets of a city. A man with a loathsome disease approached him and said, "Lord, if thou wilt, thou canst make me clean." Jesus' unspoken word was, "I can." The word the man heard and believed was, "I will. Be thou clean." He was cleansed. Do you get the vision of the man with the perfect image of God within him, standing there in the street, —the man who says in the face of the world's great need and in answer to its great cry, "I can and I will," the man of power? We do not bear the perfect image. Some day men are to be like him.

But we are discovering, are we not, even now, that if we will, we may take of his spirit and be much more like him? We may bear his character, have his faith and do his works,—greater works he said. That is the lesson that comes to us from the humble life of the one who met a stumbling slave of drink upon the streets, touched him with a friendly hand, electrified him with the words, "You can be a man again," and sent John B. Gough out on his great career as the apostle of temperance. That is the lesson that comes to us from Emmanuel Church, Boston, and from many churches where healing is brought to men of broken health, shattered nerves, melancholy mind and discouraged soul,—the man of faith and power giving faith and power.

It is the lesson that comes to us from forty millions of Americans who have suppressed saloons and dens of infamy and have made their communities sober and law-abiding.

It is the lesson that comes to us from far away New Zealand, where a commonwealth is writing the law of the brotherhood into its statutes and its customs and its institutions; where the people have the courage to say that poverty shall not exist and injustice shall not rule; where opportunities are equalized and manhood exalted, and where the kingdom of God comes on apace.

Let us get the lesson and believe in this man of power who says "I can and I will," and let us go forward with him, speaking only the word of faith and courage, helping to fill the world with hope and health and righteousness and happiness, and taking the stumbling blocks out of the

THE ATMOSPHERE OF THE HOME.

By Theodore L. Cuyler.

A family of our acquaintance have been plunged into the depths of grief by the death of a beloved daughter. Her fatal sickness was produced by the poisonous air engendered by an ill-contructed pipe in the dwelling. A few years ago a score of students in one of our most celebrated colleges were all prostrated at the same time by the same cause, bad sewerage had poisoned the air, and they unwittingly drew in the subtle infection at every breath.

But physical health is not more susceptible to atmospheric influence than is the spiritual health of a household. It is the home atmosphere which usually determines the character of the family. Some homes are sweetened and purified by a family altar, and the cheerful affection and the pervading influence of God's Word; and the children inhale religion at every breath. Let any man read the beautiful description which the veteran missionary, Dr. Goodell, gave of the humble cottage—"without a carpet on one of its floors, or a lock on one of its doors"—in which he was reared by his godly father and his patient, loving mother. That prayer-consecrated home made him a missionary of Christ. Such homes have contributed the best blood to the American pulpit and the American State. The Christly atmosphere of the house penetrates into the core of character.

This subtle atmosphere of the household, which is apt either to convert to Christ, or to pervert to fashion, worldliness, or open impiety, is usually created by the parents. They are chiefly responsible. It is their province either to poison or to purify. If the whole trend of the household thought and talk runs toward money-worship, or toward social convivialities, or in any other similar direction, it is the father and mother who give the pitch. It is exceedingly difficult to make the best preaching or Sabbath-school teaching effective on character, amid such a domestic miasma. Almost as soon attempt to grow pineapples in Greenland, as to rear the plants of grace amid such godless surroundings. The parental influence goes through the house like the poison-gas from the sewer-pipe.

Dr. Horace Bushnell, in his unrivaled volume on "Christian Nurture," has pithily said that "whatever fire the parents kindle, the children are found gathering the wood. They help either as apprentices or accessories. If she directs her servants to say at the door that she is' not at home,' the children will learn to be polite liars." If the father begins the Lord's day with his huge, Sabbath-desecrating, secular newspaper, it will go through the family. If he puts a decanter on his table, the boys will be apt to hold out their glasses for a taste. That millionaire who in one part of his will bequeathed his costly wine-cellar to his heirs, and in another clause disinherited one poor dissipated son for his drunkenness, revealed the secret of the poison-gas which he had let in from that cellar. Parental ill-temper often sours the atmosphere of a home, so that both children and servants can hardly escape being snappish and irritable. How can cheerful, healthy piety breathe in the malarious air of a home saturated with irreligion? It was the wretched air of Eli's house which ruined Hophni and Phineas; it was the godly atmosphere of Hannah's home which produced a Samuel.

Not only is a family influenced by the pervading moral atmosphere, but the school and the college are to a great degree subject to the like influence. Williams College in its early days had the missionary spirit in its very walls. Dr. Arnold created an atmosphere at Rugby which bred a high sense of manliness and honor in nearly all his pupils. The breath of Mary Lyon still permeates and sweetens, yes, and sanctifies, the halls of Mount Holyoke Seminary. It is fatal to fashion and frivolity, and nourishes the unselfish consecration of womanhood to life's holiest aims. In some schools nearly every pupil has been converted to Christ during the course of study, if he had not been a Christian when he came there. An influence was in the air, molded the teachings, and penetrated like oxygen into what may be styled the lungs of the soul. Churches do not differ so much from each other in written confessions and creeds, as in their spiritual atmosphere. It is said that nearly all who go into the ministry from Mr. Spurgeon's church and theological training-school, carry with them the animus, which under God that mighty apostle of evangelical truth has diffused around him. In short, the chief influence of Christianity is in purifying the sin-tainted atmosphere of human society. The Lord Jesus Christ never intended to take his disciples out of the world, but to keep them from being poisoned by making them purifiers.

THE RISE OF R. J. CAMPBELL.

[The most discussed preacher in the world during the last few years has been R. J. Campbell of the City Temple, London. The most interesting and most valuable presentation of his career we find in an article in the Boston Transcript written by Herbert W. Horwill, from a journalistic standpoint. We reproduce it here in the main.—Editor.]

The "enfant terrible" of modern theology, as Mr. Campbell is called, declared a few days ago that the movement with which his name is connected has now "reached a crisis." The announement has sent the newspapers, especially the religious weeklies, into a flutter. What disconcerting maneuver can he be meditating now? The precise nature of this crisis will keep until the close of my article. Meanwhile it may serve some useful purposes to recall something of what has happened during these years of disturbance and unrest.

Until about eleven years ago Mr. Campbell had no more than a local reputation. His father was a Methodist minister. He spent most of his boyhood in Ulster, in the care of his grandfather, a rigid Presbyterian elder. He became an assistant master at an Aglican day school. He left it at the age of twenty-four to enter Oxford with a view to preparing for the ministry of the Church of England. The influences of the university which have led so many young Nonconformists over to the Established Church, worked upon Mr. Campbell in a precisely opposite direction. They made a convinced Congregationalist of him. On the completion of his academic course the Union Street Church, Brighton, called him to its pastorate. He consented, on condition that he should bring with him as his co-pastor an Oxford friend who was absolutely incapable of preaching or public speaking, but whose services he believed would be valuable in organization and pastoral work. The congregation was so set on getting Mr. Campbell that it agreed to this unusual stipulation, but the double-harness experiment did not turn out very satisfactorily or last very long.

A Brighton Sensation.

The newspaper "boom" had an immediate effect in drawing large numbers of people to the Union Street Church, both from Brighton residents and from the considerable floating population—the "transients." Soon a larger building had to be secured. Within a short time Mr. Campbell became a national figure among Nonconformists, and was invited to preach special sermons before the Congregational Union and other important assemblies. Those who judged him by the published reports of these discourses were at a loss to account for his popularity. Neither in substance nor in style did these utterances give any indication of qualities beyond the ordinary. They were absolutely without "distinction." They were extemporaneous with an extemporanity on which few practised speakers would venture. On one of these occasions Mr. Campbell appeared in the pulpit with a copy of the Daily Chronicle as his only reserve. He had scribbled a few heads upon the margin of the paper as he came up in the train. Yet these casual improvisations made a great impression upon many of his audiences. If you pointed out that what he was reported to have said was mere commonplace, the reply was, "Oh, but you should have heard him." Yet there was no adroitness of gesture or other kind of rhetorical manipulation to account for this effect. The secret seemed to consist in some indefinable personal charm; partly even in a certain unearthliness of feature which suggested a personality remote from the coarseness of this world's conflicts and ambitions.

When Dr. Parker was smitten with his last illness he secured the young Brighton minister as a frequent Sunday supply for the City Temple, and made over to him the full charge of the Thursday morning services. The choice was justified by a marked increase in the congregations. On Dr. Parker's death in November, 1902, several names were mentioned for the succession, but the preference of the late pastor and the desire of the congregation alike pointed to Mr. Campbell. At a church meeting early in the following March he was chosen by a practically unanimous vote, three young ladies being the only dissentients.

Dr. Parker's Successor, but Not Successful.

When Mr. Campbell came to London, a writer in the Christian World predicted that the change would have important results upon his development. "London will doubtless open new horizons and carry on the inner eduation. A magnificent city in itself to play upon, the great city will also play upon the player, and strike from him its own mighty note." The first exhilaration, marked by enthusiastic services and great accessions of hearers, was followed by a period of depression. Mr. Campbell was not longer a "phenomenon," and public interest in him had decayed. The man himself seemed unequal to the strain of so prominent a position. I remember visiting the City Temple one Sunday evening in December, 1905, when the attendance was comparatively scanty, the worship was listless, and the discourse was dull and heavy—the lifelessness of the whole service contrasting painfully with one's memories of the same church in Dr. Parker's time. One came away with the feeling that this much-advertised genius of the modern pulpit was already a spent force. It takes a long time for a reputation to die away, and we still saw Mr. Campbell's opinions quoted in the press, and his name announced for occasional special sermons, but the "boom" was manifestly over. And then came, at short notice a vivifying of the dry bones. There suddenly appeared—the New Theology.

What a War Correspondent Did by Reporting a Sermon.

The first stir was made by an address of Mr. Campbell's at a meeting of London Congregational ministers in the fall of 1906. Its subject was "The Changing Sanctions of Popular Theology." The meeting was not a public one, but summaries of the contents of the address got into the religious weeklies, and aroused no little apprehension. By the following January the editor of a sensational one-cent daily got an inkling that something was up, and with keen journalistic instinct sent his most expert war correspondent to interview Mr. Campbell on the subject. It has been alleged that the accuracy of the report suffered somewhat from the interviewer's own limitations. He is said to have been responsible, among other things, for the label of "the New Theology," which was no choice of Mr. Campbell's. However that may be, the Daily Mail interview brought home to the man in the street the fact that a challenge had been thrown down to the old orthodoxy. It was promptly taken up by a large number of persons who did not wait to learn from Mr. Campbell himself in what respect precisely his doctrines differed from those commonly held. Within a few weeks it became evident that the war correspondent had precipitated as hot a conflict as any he had ever watched through his field glasses. The other newspapers were not long in discovering that theological discussions made good "copy." Day by day the battle waged, and it is scarcely necessary to say that there was no truce on Sundays, for the pulpit was as much aroused as the press. Mr. Campbell started a league as a bond of union for those who sympathized with him. In February two members of this league were blackballed when candidates for membership in the London Congregational Ministers' Board. In March Mr. Campbell made his last appearance, in fulfillment of an engagement of long standing, at the annual meeting of the National Free Church Council. He spoke on a non-theological topic and received a respectful hearing, but he was not reelected to the committee. The passing over of his name was a clear sign that the Nonconformist churches of the country as a whole no longer accepted him as one of their leaders. In the meantime many dignitaries of the Church of England expressed themselves as much shocked by Mr. Campbell's heresies, and—with a particular eye to the education controversy—called attention to the national service rendered in these degenerate days by the Established Church as the one permanent safeguard against false doctrine.

On every side one heard predictions that this New Theology movement would soon "fizzle out." For a time the City Temple would serve as a Cave of Adullam for a mixed multitude of discontented "cranks," but in a few months the novelty would have worn off, and they would turn to some other eccentricity to satisfy their craving for change. Two years have passed, and today Mr. Campbell exerts probably a more powerful influence than any other minister of any church in the United Kingdom. How is this is to be accounted for? No doubt Mr. Campbell's own followers will tell you that the explanation is simple enough; that he has proclaimed the truth, and those who seek the truth have rallied to his standard. I do not propose to

discuss whether this is so or not for my function at the moment is simply that of a journalist. Writing, however, as an observer of passing events, I can confidently affirm that the success of Mr. Campbell's propaganda has been greatly promoted by the short-sightedness of his opponents.

Helped Amazingly by His Enemies.

The most prominent note in the earliest criticisms of the new theology was an insistence upon Mr. Campbell's personal incapacity to deal with such questions. It was pointed out that he had never received the benefit of a theological training. He had taken his Oxford degree in the "honor school" of modern history, and had not supplemented these studies by a course in any theological seminary. Therefore his theologizings might be safely dismissed as the offhand speculations of a mere amateur. Now the use of this argument was a huge blunder. In one case its employment was not only stupid, but ridiculous. Some of the most pronounced declarations of Mr. Campbell's incompetence as a theologian were made in the editorial columns of a certain religious weekly which had itself engaged him for a considerable period—before he diverged from orthodox paths—to solve the theological problems of its own readers. Moreover, the policy of pooh-poohing him on account of his lack of professional equipment only quickened the eagerness of a large number to listen to him. It is a commonplace that the forces that have moulded recent thinking on religion have come from outside the professional class—from Carlyle, Browning, Tennyson and Darwin rather then from experts of the divinity schools. "The only possible chance," says Mr. Kingscote Greenland, "of our getting a fresh wind to blow over the arid fields of traditional theology is by means of a man who by the good providence of God, was saved from the pitiful farce of an ordinary theological-college career."

A Creed Writ Badly.

Another serious mistake was the issuing last year, in a moment of panic, of a manifesto signed by principals of Congregational theological colleges and former chairmen of the Congregational Union—not all of whom, by the way, could themselves have satisfied the qualification of having received a training in systematic theology. Their assertion that the publication of this confession of faith was thought expedient because of "the theological unrest which has invaded the churches" was naturally hailed by the New Theologians as a proof that their movement had made such headway that it could not longer be officially ignored. When the terms of the manifesto came to be scrutinized, it was clearer still that its signatories had unwittingly played into the hands of the section whose influence it was intended to overthrow. For the omissions and ambiguities of the creed thus formulated made it actually the most heretical document ever issued as representative of the beliefs of the leaders of British Congregationalism. It was silent, for example, as to the Trinity, as to the Deity of Jesus Christ, as to the Virgin Birth, as to the theory of the Atonement, as to the fall of man, as to the existence of the devil, and as to future rewards and punishments, while its phraseology respecting the inspiration of the Bible would have been considered highly unsatisfactory if it had come from Mr. Campbell instead of from the opposite camp.

At the beginning of the movement nothing did more harm to Mr. Campbell's cause than the widespread quotation of a passage in which he spoke of the sin of the drunken debauchee as a "blundering quest for God." But the ultra-orthodox minister of Westminster chapel, Dr. Campbell Morgan, taught the very same doctrine not long after in a sermon preached on behalf of the Baptist Missionary Society.

Boycott Reacted.

The boycott of Mr. Campbell and his supporters by the Free Church Council and other Nonconformist associations was no doubt impelled by conscientious motives. It was due to an honest conviction that his influence was mischievous. At the same time it gave his movement a great stimulus. In these days it is a distinct advantage to a man, in many quarters, that he lies under an ecclesiastical ban. And his exclusion from the pulpits and platforms to which he had formerly been welcomed meant for Mr. Campbell the opportunity of addressing large crowds all over the country in connection with the propaganda of the Socialists and the Labor Party.

If, then, we compare the present situation with that of two years ago, it is clear that the confident predictions of a speedy collapse for the New Theology movement have been ludicrously discredited by the event. Mr. Campbell himself has made a wonderful advance in effectiveness as a public speaker during this period. There is a marked difference, in life and power, between his preaching as it is today and as it was when he came London.

He Really Converts Men.

Dr. Horton's words, written after the beginning of the agitation, are even more true today. "Mr. Campbell gets the ear of that large class of thoughtful and educated English people who do not go to church or hear preaching. These unsatisfied souls recognize in him an original teacher who is making the Christian gospel credible to this age." This influence is exerted not only by the City Temple services but by the weekly publication of Mr. Campbell's sermons in the Christian Commonwealth, by his sermons and addresses in the Provinces, and the activities of the Progressive League he has founded. From all sides come testimonies to the effect of his teaching in producing such spiritual experiences as, if they had occurred under an orthodox ministry, would have been promptly accepted and tabulated as "conversions." And the "crisis" that has now been reached is the conviction of Mr. Campbell that the movement he has been leading has gained such support throughout the country that it requires a more definite organization and development. He advises those of his followers who are connected with existing churches not to secede from them as long as those churches are willing to retain them in fellowship, but he has no doubt that the work he and his friends seek to do will have to be done apart from the older organizations. He has practically avowed his own intention of remaining at the City Temple until the members of that church give him notice to quit. It is persistently demanded by many—outside the City Temple membership—that he should forthwith retire from its pastorate as holding views inconsistent with those affirmed in the trust-deeds of that church. The question of the diversion of ecclesiastical buildings from the purposes intended by their founders is too large to be discussed in a paragraph. I can only remark that a rigid enforcement of the theological requirement of the trust deeds would have excluded Dr. Parker no less than Mr. Campbell from the City Temple pulpit, and that, if the trust-deed test were applied in the British Congregationalist churches generally, many well-known evangelical leaders would have to resign.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 4.
Life-Lessons from the Book of Proverbs. (Prov. 8: 1-17).
Consecration Meeting.
Rev. Henry Kendall Booth.

The Book of Proverbs is the compendium of the practical wisdom of the Hebrew people, the sayings of the sages of Israel. Each generation produced its local wise men, curbstone philosophers who carried in epigram, proverb and sonnet their shrewd observation of men and events. The best of these "sayings of the wise" are collected in this book. There is thus no especial unity of purpose or theme save in the noble collection of sonnets on wisdom (chaps 1-9) with which the book opens. All these proverbs are shrewd, terse observations based on experience and their value is largely practical. And one thing must be noted—while much of this is worldly wisdom the cynical tone common to the proverbs of so many other nations and ages is markedly absent. They are pervaded by a kindly spirit. The book contains a vast range of themes of all degrees of importance. It will only be possible in this article to indicate a few of these themes, with references. From these the leader may make choice as desired.

1. The Praise of Wisdom, chaps. 1-9.
2. Wisdom and Folly, Chaps. 7-9.
3. Wealth and Its Use: 10: 2; 13: 8; 17: 8; 18: 16; 21: 14; 22: 17; 10: 4; 23: 21; 21: 20; 27: 23-27; 10: 22; 16:8; 16:16; 20:15; 15:27; 20:21; 28:20; 28:22; 23: 4; 21:26; 28:27; 30:8-9; 10:15.
4. Righteousness versus Sin: 10: 28; 10: 30; 11: 18; 13: 3; 24: 15-16; 11: 3; 11: 8; 21: 18; 12: 13; 12: 21; 13: 25; 16: 17; 14: 22; 21: 21; 14: 19; 13: 22; 14: 34; 11: 20; 22: 12; 12: 2; 21: 3.
5. The Use of the Tongue: 12: 4; 12: 13 12: 16; 12: 17; 12: 19; 12: 18; 12: 22; 12: 6; 12: 25; 18: 6; 14: 3; 15: 23; 21: 23; 22: 11; 22: 18; 12: 16; 25: 18; 26:23-8.
6. Pride: 13: 1; 13: 18; 13: 10; 16: 20; 16: 18; 18: 12; 26: 12; 16: 5.
6. Anger: 15: 1; 15: 18; 29: 8; 22: 24; 25: 28; 16:32.
7. Laziness: 26: 14; 24: 34; 26: 13; 15: 19; 19:15; 12: 27; 16: 26; 24: 30-34.
8. A Just Business life: 16: 11; 11: 1; 20: 10; 20. 23; 16: 6.
9. Intemperance: 21: 17; 23: 29-35.
10. Education: 22: 6; 23: 13-14; 23: 15; 16: 24; 4: 14; 4: 20-3.
1. Folly: 1-12; 27:22.
12. Friendship: 17: 27; 27: 17; 27: 6; 27: 9; 27: 18; 18: 24.

CALIFORNIA HOME MISSIONARY SOCIETY.

The fiscal year of this society closes March 31st. The expenditures of the year have been on the increased schedule recommended by the Conference. The receipts to this date have been in proportion to the increased expenditure. It will be necessary, however, that all our churches shall do their part in the advance. Will all who have funds that are intended for this society see that they are sent to the superintendent, Rev. L. D. Rathbone, Room 14, Barker Block, Berkeley, Cal., on or before the 31st of this month.

The work for the year has been very encouraging. Five new churches have been organized. The report of the registrar of this Conference soon to be completed for the year 1908 will show the largest net increase in membership that has taken place for several years. We have only to take heart and go forward.

Among the Churches

California.

Pomona.—Five persons united with Pilgrim Church, Pomona, at the March communion.

Los Angeles, Park.—Four persons were received to membership at the recent communion service. Park Church is doing an excellent work in its field, and is prosperous and growing in all departments.

Los Angeles, Vernon.—At the last communion service eight persons were welcomed into fellowship. Such has been the growth of the church for some time that the need for a new house of worship is becoming more pressing.

Campbell.—The men of the church recently gave their fifth annual supper and programme. All the cooking and speaking was furnished by the men. Over $50 was cleared. The mission study class enjoyed listening to Dr. and Mrs. Atkinson of Turkey, at their last meeting. The pastor's class of young ladies has raised $50 for missions, which goes to support the class memorial bed in Harpoot Hospital.

Martinez.—Superintendent Rathbone presented the cause of home missions on the second Sunday in March. The collection amounted to nearly $40. The pastor recently enjoyed a short visit from Rev. S. G. Patterson and B. St. John. Delegates to the Joint Missionary Conference gave stirring and helpful reports on the third Sunday in March. The Sunday-school has taken a contribution of over $5 for the Green Street church.

Whittier.—A movement for the erection of a new house of worship to cost $25,000 has been inaugurated. To this end Dr. McGregor, the pastor, has already had from forty of the members, pledges to the amount of $8,000. The intention is to build an edifice with a total seating capacity of 1000. The growth of the work makes necessary a new edifice at the earliest possible date. Plans contemplate an edifice of Greek architecture and a pipe organ.

Pomona.—At the last communion service fifteen new members were received into the fellowship of this church. A ladies' auxiliary has been formed to aid the members of the boys' brigade who need it; to supply a revised flexible bound bible with name in gilt letters on cover to each member who has not already received one; when necessary, to aid in buying uniforms and in paying expenses of annual encampment. One hundred dollars was recently appropriated by the Sunday-school to help maintain the gymnasium, which is used two evenings a week by the brigade and the remaining evenings by other classes of the school.

Long Beach, Plymouth.—The members of Plymouth Church do not feel that they can give up their pastor, the Rev. Chester P. Dorland, who was called recently to the superintendency of the Southern California Conference Congregational Churches. At the meeting held to bring about a reconsideration every phase of the situation was considered and the large number in attendance was unanimous in requesting a reconsideration. The Church is hoping and praying that Mr. Dorland will decide to remain. The church is in a prosperous and constantly improving

condition. The morning congregations average about 300. At the last communion service twenty persons united with the church, nine of them on confession.

WASHINGTON

Cathlamet.—Rev. Mr. Miller has been called for another year and people are anxious for him to accept, as the work under his guidance has developed so largely.

Tolt.—The outlook is very encouraging after much affliction. Rev. W. Davis has become pastor, and is bringing order out of chaos, gathering the scattered flock and leading an onward moveemnt; spiritually and financially the church is in good form.

Arlington.—The reports at the recent annual business meeting showed the church to be in good condition. Improvements on the property to the amount of $2,500 have been made during the last year. During the last six years the Ladies Aid Society has contributed more than $2,000 to forward the work of the Church.

Leavenworth.—The mills have been closed since early December, and the town has been very quiet, but the work of the church has prospered. Since Rev. W. V. Davis came twenty-six have united with the church, the Sunday-school has increased fourfold in attendance and the congregations from almost nothing to 150 with more occasionally.

Seattle, Fairmont.—A Sunday-school has been held in a tent for several months at the corner of California Avenue and Fifteenth street. For some time preaching services have been held on Sunday afternoons by the Rev. E. T. Dunstan, E. R. Edwell and C. R. Gale. It is apparent that a church building is needed and steps have been taken for the erection of one.

Walla Walla.—Large congregations and great enthusiasm mark the work here since the coming of Rev. Raymond C. Brooks, D.D. The work had become somewhat disorganized between pastorates, but an earnest attempt is restoring order and preparing to carry out plans for advance, including a three thousand dollar change in the present building and a $50,000 new building to be completed in three years.

Seattle Church Exxtension Society...The report at the recent annual meeting showed an expenditure of $3,939.19 in the city missionary; work. Some of this has been for church property; some for current expenses and salaries of the missionary workers. The society has aided thirteen churches and Sunday-schools and the success of these fields shows the wisdom exercised in their locations, some of these are now self supporting. Some are to be looked for after this by individual churches till they are ready for pastors. Plymouth will care for Bethany, Pilgrim for a new work in Eastlake and Green Lake for Fairview. All agree that last year was the most prosperous in the history of the organization.

Spokane, Plymouth.—Forty were received into membership, March 7th, mostly grown people or young people largely grown. Quite a number expect to unite at Easter. A neat certificate of membership is issued to all who join the church, not to be used as a letter, but as a certificate of present standing. The recent rate decision has filled Spokane with great hope and our churches are already planning to occupy positions that will be centers of population soon as Spokane is now sure of the greatness it has been hoping for. Mr. Proctor will be on the field between the first and the fifteenth of April to begin an aggressive campaign for Congregationalism. Rev. H. Edward Mills has accomplished great things at Plymouth and is an influence in the city.

Chewelah.—Rev. H. A. Luckenbach has entered upon the pastoral work here wih his usual vigor and success already crowns his efforts. There are large congregations both morning and evening, there is no Sunday evening problem, as the attendance is always as large, often larger, than in the morning, sometimes filling the house. Six members were received at the March communion and a large class is expected to unite at Easter. Twenty new members were received into the Sunday-school during the past month without any special effort. The room is now so crowded that more cannot be accommodated, so the trustees have voted to build an addition (16x50) to be used as class rooms and for special purposes. A boys' club has been organized by Mr. Luckenbach, which will become a Castle of the Knights of King Arthur as soon as the new building has been completed.

Seattle, Edgewater.—The church has issued a very attractive year book, which in its lists of departments shows a continued growth which is very encouraging to pastor and people, indeed the work has developed to such an extent that it was unanimously voted at the last business meeting to increase Dr. Kantner's salary three hundred dollars. An organ fund has also been started. At present Prof. Kantner leads the choir, which uses a reed organ and a piano, but a pipe organ will soon be installed. Mrs. Samuel Greene has been elected President of the General Ladies' Aid Society. The church is looking for a Sunday school superintendent to take the place of Mr. H. W. Carr, who has so efficiently cared for its needs, but who has been compelled to resign. The Brotherhood held a very interesting meeting at which Mr. Robert Hodge, recently elected Sheriff of King Co., was the speaker. Twenty-nine joined the organization, Passion Week will be observed by special meetings, and the twentieth anniversary will be celebrated by appropriate exercises, May 2-4. Dr. Kantner and Rev. C. F. Clarke exchanged pulpits March 14.

Seattle, Keystone.—The annual meeting of the church, March 2nd, marked the ninth month in Congregational fellowship. Meanwhile the church has doubled its membership. An enthusiastic men's club has held several successful meetings. The Ladies Aid have furnished over $150 toward the improvements. Finely adapted Sunday-School and social rooms have been added to the building, none too soon for the increased attendance and new activities. In a recent membership contest the C. E. society gained sixty-eighty new members. Ours is the only Protestant church in a well settled residence area—twenty blocks square. We look foraward to a great growth and service—thanks to the timely and substantial fellowship of the Home Missionary Society, and the Seattle City Extension society. The name of the church—formerly Kirkwood, when it was originally organized, has been changed to Keystone, after the "Place," where its building now stands—North 57th and Keystone Place.

A pew fund and a gymnasium fund have been started. A "during church nursery" is maintained; much is made of the boys' work and choir. The pastor, Rev. Wilfred Withington, is building a home in the vicinity.

Bellingham, First.—On a recent Sunday morning the church celebrated the turning over of a launch to Rev. James D. Hudson of Beach, for use in his work among the islands of Puget Sound lying off our shores. Mr. Hudson has been greatly hampered in his work by being obliged to make long detours in order to reach the different islands over which his parish spreads. The launch will help to solve this problem. It cost the church $400 and was christened "Messenger." Equipment for a library and for the carrying of magazines and periodicals will bring some of the advantages of the main land to the people on remote islands. The church retains the title to the launch until such time as it may be deemed advisable to turn it over to the home missionary society. Ten persons were received into the church March 14th. All were adults, and among the number were three young married couples. This was the first church in this State to introduce the order of the Knights of King Arthur. Two castles are maintained with great interest. One of the older Knights has decided to devote his life to work for boys, and is serving as merlin in the younger castle. A record in the Bible school and attendance upon one of the public services of the church each Sunday are requisite for admission to this order and standing in the same. Not only have several boys become Christians through the influence of this order, but the boys are known in the city for their clean speech and manly conduct. The church has been increasingly useful to the community since Rev. Wm O. Wark became pastor five years ago.

HUMBOLDT ASSOCIATION.

Another year has passed. The statistics for the work have been gathered. The question can now be answered How goes the work?

The answer to this question in the Humboldt Association will depend on the point of view. There are nine churches in the association. Of this number two of them have practically had no services during the year. The total membership of this group of churches is thirty-three less than one year since. Two of the churches are in communities that are not growing larger as the years go by. There seem to be no new openings for work in this vicinity. The man who looks on the dark side would say the work is in poorer condition.

Per contra; The decrease in membership has been almost entirely caused by purging the roll in one church. One year ago there were five vacant churches in the association. Now three of these have vigorous work under a fine pastor. The other two possibly may never have regular services again. In every church except one the Sunday-school is materially larger; the regular benevolences have increased in every church, and above all else the additions to the churches upon confession of faith have netted about ten per cent for the year. The man who looks upon the bright side and who knows the fine men and women who compose the Humboldt churches, who comes personally in touch with the pastors in their work, says the work is prospering and sees still better days ahead.

THE INNER VOICE.

By Dr. James H. McLaren.

O spirit of man! feeble spark in the night,
O where is the fount of thy flickering light?
To where dost thou journey? O what is thy goal?
And where is thy dwelling, sweet home of the soul?

Didst thou slumber in forms that were lower than thee?
Didst thou roam through the forest or dwell in the sea?
Through strange shapes and eons of time hast thou ran
From life unto life to the being of man?

From the source of all life and of love must have come
The soul, which through ages is journeying home;
And this being though transient is more than a clod,
For the spirit of man is the candle of God.

As outward and onward in the infinite sweep
Flows the stream of existence, deep calling to deep,
A voice from that ocean in silence profound,
Assures the lone spirit it homeward is bound

O spirit immortal! infinite divine,
That speaks to this lone infant spirit of mine,
That reveals to this tenant enshrined in clay,
The purpose and end of its mystical way.

Which imparts in its beauty to dim mortal sight,
That vision discerning illumining light,
That light which reveals, 'mid the gathering gloom
The best homeward way, which ends not at the tomb.

Which reveals through the clouds, over billows that roll,
The music and light of the home of the soul,
And beholds 'mid the maze of the Infinite plan
The orbit that's fixed for the spirit of man.

This hope, deep and blessed, soothes, strengthens and cheers
Life's lone, weary march, through the swift fleeting years;
This mind of the spirit which sweetly divines
The star that's God-lighted, eternally sines.

O what are the forms it is destined to take
As unto new being this life shall awake?
And the scenes of its action on planet or sphere,
'Till in God's perfect image this soul shall appear.

O Infinite Maker! on some blessed day
In that better land with a holier clay
I know, Thou wilt fashion a more sacred shrine
For the spirit, which loves and forgives like to Thine.

Yet, clearly a voice seems within me to say,
While the hand of the Potter keeps moulding the clay,
That whatever the form may my being await,
This life and its actions determine its fate.

With past thoughts and doings I ever must dwell,
They shall fashion, in future, my heaven or hell,
For God's law and order I cannot reverse
In this character-built and controlled universe.

Then rear thy soul temple unseen to endure

With thoughts that are noble, and acts that are pure;
So shalt thou arise, when thy life work is done,
In glory and beauty, to shine like the sun.

—Riverside, Cal.

THE HOME

A Persian fable says: One day
A wanderer found a lump of clay,
So redolent of sweet perfume
Its odors scented all the room.
"What art thou?" was his quick demand;
"Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?"
"Nay, I am but a lump of clay." ....
"Then whence this wondrous perfume—say?"
"Friend, if the secret I disclose,
I have been dwelling with the rose."
Sweet parable! and will not those
Who love to dwell with Sharon's Rose,
Distil sweet odors all around,
Though low and mean themselves are found?
Dear Lord, abide with us, that we
May draw our perfume fresh from thee.

THE TOO SYMPATHETIC WOMAN.

I've just been to call on a friend of mine who is about the most sympathetic soul I know.

"How tired you look!" I cried when I entered her room, for she was looking quite worn-out and exhausted.

"Yes, dear, I am."

"I suppose you've been listening to someone's tale of woe, and completely exhausting yourself, as usual?"

"O, I don't know about that! I've certainly been hearing all about poor Maud's troubles."

"Maud's troubles? Why, she doesn't know what real trouble is. What she wants is a tonic in the form of a little hard work."

I know my friend thought me hard and unsympathetic, but I was beginning to be really angry at the way all her friends have developed a habit of constantly coming to her for sympathy in their troubles, real and imaginary. To every tale of woe she listens as if it were the one sorrow in the world of paramount interest.

During its recital she never lets her eyes wander to the clock, nor her fingers fidget with the work lying waiting at her elbow. Never once does she look vacantly off into space, nor let fall a random remark. With wholehearted, intense sympathy she makes her tender comments, and the "trobuled one" goes away feeling—what?

If her grief has been a genuine deeply-felt one, she is of course, really comforted, and feels able to take up her burden with a lighter heart, but, unfortunately, I know that in many cases the "woes" so glibly poured into my friend's sympathetic ears are purely imaginary ones, or, at most, such trival affairs that they ought never to have been passed on, but should have been fought and conquered by the sufferer alone. But the luxury of being sympathized with is too great a temptation to be resisted, so all and sundry have formed a habit of coming to this too sympathetic woman for consolation.

Don't you think it's selfish? There are so many people who, upon the slightest provocation, are only too willing to pour their tales of woe into the ears of whosoever will listen. They dilate upon their particular hardships, and, as their tale proceeds, they begin to think that they are really greater martyrs than they had imagined, and so they become even more dissatisfied than they were before.

Thus it would seem that the too sympathetic woman sometimes does more harm than good, though she may not be aware of the fact. It is really no kindness to let the sufferer dwell so constantly on his or her troubles and difficulties that at last they take a morbid satisfaction in recounting them. Such a state of affairs does not stimulate to better things, but only weakens the narrator, and etches her troubles more deeply into her own consciousness.

It is to one's friends, of course, that one looks for consolation and sympathy in times of trouble, but it is surely a curious kind of friendship that demands constant attention to personal grievances for the mere satisfaction of indulging in their recital. And it is utterly selfish, too, for the truly sympathetic woman throws herself so completely into her friend's woes, and grieves so much over them, that she is bound to sap her own energies to a certain extent. And I don't think any of us should demand this kind of sacrifice too frequently from our friends. Each of us, it seems to me, should learn, as far as possible, to carry our own burdens, and if we do ask our friends sometimes to help us with their sympathy and understanding, then we in our turn should be ready to help them, and not allow ourselves to become so engrossed with the constant recital of our own woes that we have no time to give to the consideration of those endured by others.

Beside, sympathy alone is not always the best thing for us. When we are struggling in the mire of despondency we don't want to drag our friends down, too—we want them to help us out. If we were actually sinking in a bog or a quicksand, those who desired to save us would not be foolish enough to jump in, too. They would keep their own feet on firm ground and give all their thoughts and energies to the devising of a means of rescue. And, in the same way, the friends who desire to be practically helpful to us in our everyday difficulties are not always those who express the greatest sympathy in words.—Nora Carson, in "The World and His Wife."

NERVOUSNESS IN CHILDREN.

The Causes of it and Their Proper Treatment.

A nervous child is greatly to be pitied, not so much because of its present condtion, although that is distressing enough, as on account of what the future has in store for it.

A nervous child suffers no doubt. It is peevish, easily frightened, restless, inattentivo, incapable of entering with enjoyment into the sports of its companions, soon tires of its games, and is often quarelsome. But it is in adult life that the real suffering comes. Ineffective work, sleepless nights, racking headaches, the formation of drug habits, alcoholism, early physical break-down, and even insanity are the dangers to be dreaded for the future of some—fortunately not all—children with weak and unstable nervous systems.

There is always a cause for this nervous condition in

children, and the cause can often be removed if it can be discovered. Heredity doubtless plays an important part in many cases, but not so often as is commonly believed, and even when there is an inherited taint, other factors which perpetuate or increase the trouble almost always exist, and can often be overcome. A careful examination of a nervous child will usually bring to light some physical defect, the curing of which will free the nervous system from strain.

These physical defects may be anywhere in the body, but are usually found in one or more of three locations—the eyes, the throat and the bowels.

The eyes are most intimately connected with the brain; indeed, they may be said to be actually part of the brain, and a defect of vision inflicts constant and innumerable blows on the brain which irritate it, and this irritation is transmitted to the entire nervous system. The eyes of a nervous child should be examined and spectacles worn if called for.

"What a pity to put glasses on a child!" Yes, but what a greater pity to let a nervous child grow up into a nervous man.

A child who is a mouth-breather is almost sure to have enlarged tonsils or adenoids. This condition interferes with natural breathing, which prevents the proper aeration of the blood; and impure blood cannot properly nourish the nerve-cells. Further, enlarged tonsils or adensoids are often slightly inflamed all the time, which causes the absorption of septic products which poison the whole system.

Finally, constipation is a most potent influence in the causation of all sorts of nervous troubles. The treatment of this condition, not at all uncommon in children, in spite of their activity, does not consist in an occasional dose of castor-oil. The root of the evil must be sought, and it must be corrected by a careful regimen and the inculcating of habits of regularity.—Youths Companion.

THE SPUR.

Because of your strong faith, I kept the track
Whose sharp-set stones my strength had well-night spent.
I could not meet your eyes if I turned back:
So on I went.

Because you would not yield belief in me,
The threatening crags that rose, my way to bar,
I conquered inch by crumbling inch—to see
The goal afar. . . . .

And though I struggle toward it through hard years,
Or flinch, or falter blindly, yet within,
"You can!" unwavering my spirit hears:
And shall win.

—Aldis Dunbar, in the Century.

BY THE FIRELIGHT.

Clara J. Denton.

It was a rude log cabin containing but one low room with a loft above. One end of the living room was almost entirely occupied by an immense fire-place, where burned a fire of pine knots which lighted the whole room; in fact, there was no other light. Flat on the floor in front of the fire lay a body of thirteen years, his long, lean form stretching well across the floor. A woman and two girls were bustling about the room busy with household tasks. An unkempt man dozed in his chair at one side of the fireplace. Suddenly a stick of wood fell to the hearth with a loud noise. The man roused and glanced at the boy.

"What be you reading now?" he asked, with a querulous accent on the first word, which implied that the boy read more than was advisable.

The boy, without lifting his eyes from the book, answered briefly:

"Life of George Washington."

"I vum," laughed the man; "do ye reckon ye'll ever be like him? Whose book is it?"

"Mine."

"Your'n!" The man half rose from his chair in his astonishment. "Where'd you git money to buy a book?"

"I didn't have any. I borrowed the book from a man down at the corners; it go wet and nearly spoiled, so I cut four cords of woods for him to pay for it, and then he gave me the book. Isn't all here, though; wish I knew what Washington did after the Revolution was over and they wanted to make him king."

The man was gazing at the boy in speechless amazement.

"Cut four cords of wood for a piece of a book," he muttered. "Well, I reckon ye'll never be like him, if ye haint got more sense 'n that."

"I don't expect to be like him," returned the boy, meekly; "but I just wish I knew how he turned out."

"Why, what ye thinking of; don't ye know he was our fust president?"

"Of course, I know that; but I'd like to find out just how it came around, and all that."

"Well, go to bed now, the roosters'll soon be calling fur ye to get up."

As the boy mounted the rude ladder which led to the loft above, the man muttered to himself:

"I vum, the boy's a fool; four cords o' wood for a piece of a book."

Many years afterward this boy wrote the following eulogy on George Washington.

"Washington is the mightiest name on earth, long since the mightiest in the cause of civil liberty; still mightier in the cause of moral reformation. On that name a eulogy is expected. It cannot be. To add brightness to the sun or glory to the name of Washington is alike impossible. Let none attempt it. In solemn awe pronounce the name, and and in its naked deathless splendor leave it shining on."

The man by the fireplace who thought his son bereft of

Th man by the fireplace who thought his son bereft of his wits for paying so much for a piece of a book could not foresee that one day this son's name would be coupled with that of Washington, nor that his birthday coming so near that of the "Father of his country" would be kept with equal love and honor, for the boy reading by the light of the fire was Abraham Lincoln.

WASHINGTON'S FIRST BATTLE.

By Fred Myron Colby.

"Hurrah for Captain Washington!" "Hurrah for Captain Bustle!" "Hurrah! Hurrah!"

These were the cries that rose one winter day from the

meadows on the Rappahannock opposite Fredericksburg, Virginia, where two troops of schoolboys were engaged in the mimic battle of snow-balling, some more than a hundred and forty years ago.

It was long before the 22nd of February became a legal holiday, and the "Glorious Fourth of July" had not even been thought of. But the idea was sprouting there in Sexton Hobby's school, in the "old field school house."

The military spirit was quite active in that winter and spring of 1741-2, for there was war between England and Spain, and the American Colonies glowed with patriotic fervor. Virgina had sent a battalion of infantry to the seat of war, and Lawrence Washington, the oldest brother of George, was a captain in this company. He took part in the siege of Cartagena, and he and his men were under a destructive fire for several hours, getting honorable mention for gallant conduct. The news of these operations were received in the Colonies and fired the minds of Young America, so to speak. In every village the boys had their military organizations, and many were the snowball battles and snowfort sieges, in which they fought over again the battles of Admiral Vernon's and General Wentworth's heroes.

At Master Hobby's school there were two military companies, one led by young George Washington, and the other by William Bustle, and hot was the rivalry between them. There had been more than one battle between the rival clans, but the decisive action came one February day near the close of the winter term.

On the day before there had been a heavy fall of snow, that is, heavy for that latitude, damp snow, too, just right for snowballing, and the weather continued mild. Little study had there been that afternoon in Master Hobby's school. The lads were too much interested in the coming battle to settle down seriously to their books, and the result was several very unsatisfactory lessons. Even young Washington failed in one of his recitations, which occasioned a look of surprised disapproval on the part of the old schoolmaster.

When the welcome signal came of dismissal for the day the excited lads gathered under their respective leaders to discuss plans for the morrow's combat. There was much whispering among them and now and then a stinging taunt was flung from one side to the other, but they separated without an appeal to arms that night, with the understanding that he following morning should settle the contested rivalship forever.

A grand playground were those wide meadows, destined long afterwards to be a battlefield between two contending sections and to be drenched with fratricidal blood. But there was no hint of that on that February day, the 22nd it was (or 11th, O. S.), when the boys of Master Hobby's school assembled there for their mimic trial at arms. Much surprised were the Washington forces when they arrived on the ground to find the Bustle party entrenched behind a strong snow fort which they had hastily thrown up in the early morning.

It looked a little dubious for Washington and his followers, but the young leader's eyes flashed, as he looked at their enemies' entrenchd position and rallied his forces for the battle.

"Boys," said the young commander, "you see what we have to do. There is Fort Cartagena before us, and we must capture it. We will not fail as Wentworth did."

"Hurrah for Captain Washington!" "Hurrah for King George!" burst from the lips of the youthful warriors who were gathered about the young leader, which were answered by shouts from the rival forces and a few snowballs thrown at random from the fort.

Young Washington held a hurried consultation with his second in command, and soon after the battle began in earnest. The hail of snowballs flew thick and fast, and there were charges and feigned retreats on the part of the investing army.

"Why don't you come and take us?" cried a taunting voice from the fort.

"Don't be in a hurry, we will have you fast enough," was shouted back from Washington's side.

"Now give it to them! forward! forward!" was the cry of Washington, as he led his retainers to the charge. With shout and hurrah they dashed up to the fort, replying steadily to the storm of snowballs that was fired into their midst. Gallantly they continued their advance, and then, while the attention of the defenders was directed to the pressing attack in front, at a given signal a half dozen of the besiegers suddenly darted to the opposite site and clambering over the entrenchments attacked them in the rear.

This was too much for the Bustle forces. They gave way before the fierce attack of their opponents, and, completely outgenerald, cried for quarter. The battle had been decided in an hour, and William Bustle's pretensions to leadership were forever quieted.

In one of Washington's old clphering books still preserved at Mount Vernon, there is depicted on a blank leaf, evidently by George's hand, a rough drawing of that snow fort of the olden time, with the profiles of the victorious band marching into the entrenchments—an interesting memento of that first battle won by the Father of his Country.

A FISH GAME.

1. What fish is found in every band?—Drum.
2. What fish is served with meats?—Jelly.
3. What fish is a household pet?—Cat.
4. What fish is worn by officers in the army?—Sword.
5. What fish forms a resting place for birds?—Perch.
6. What fish represents the earth?—Globe.
7. What fish is not on this planet?—Moon.
8. What fish is found among royalty?—King
9. What fish guides the ships?—Pilot.
10. What fish was once used as a military weapon? Pike.
11. What fish is a man's solace?—Pipe.
12. What fish is a destroyer of ships?—Torpedo.
13. What fish is a good sailor?—Skipper.
14. What fish is a carpenter's tool?—Saw.
15. What fish is prominent in winter sports?—Skate.

The San Francisco Call properly makes a protest against the corrupting influences of the nickelodeons. These vices and the cheap theatrical shows in San Francisco should be closed out. There is also a terrific craze of slot-machine gambling. It is not easy to estimate accurately, but one is well within bounds to say that tens of thousands of dollars are spent daily in this form of gambling. The miserable squandering of money is bad enough, but the corruption of the moral constitution of those who play at that game of chance is something more vital to the welfare of society.

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